

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

A BRIEF SKETCH OF THE PRINCIPAL FOREIGN MISSIONARY SOCIETIES THROUGHOUT THE WORLD.

I. CHRISTIAN KNOWLEDGE SOCIETY.—The 'Society for Propagating Christian Knowledge,' was incorporated in England by the British Parliament in 1647. In 1809, this Society employed 9 missionaries. In 1831 it sustained Missions in India and South Africa. In the schools of 4 of the India stations, they have under their instruction 2840 scholars.

II. GOSPEL PROPAGATION SOCIETY.—'The Society for Propagating the Gospel in Foreign parts' was instituted in 1701, by members of the established Church of England. Of this Society, as we have no recent Report, we can only say, that in North America, the East and West Indies, and on the continent of Europe, it employs about 160 Missionaries, 100 school teachers and catechists, and supports 4 colleges, in Barbadoes, Hungary, Calcutta, and Nova Scotia, at an annual expense of about \$46,000.

III. MORAVIAN MISSIONARY SOCIETY.—The United Brethren commenced their missionary operations in 1732. In 1831, they had Missions in Greenland and Labrador in North America, Dutch Guiana in South America, the British and Danish West Indies, and South Africa. In these Missions were 41 stations, 209 missionaries, and about 43,600 converts. Receipts during the year 1830, \$49,113.

IV. WESLEYAN METHODIST MISSIONARY SOCIETY.—In 1786, the Wesleyan Methodists commenced their missionary labors. In 1776 the Rev. Thomas Coke, L. L. D., a clergyman of the Church of England, and a graduate of the University of Oxford, formed an intimate friendship with Mr. Wesley, and entered cordially into his views of extending the gospel, by every possible means, to those who were living without a practical knowledge of divine truth. To the end of his days he continued in the strictest union with the Methodists, and was their principal agent in the establishment and direction of their numerous and important Missions, and finally closed his zealous missionary life during a voyage to Ceylon, whilst accompanying the first Wesleyan Missionaries appointed to that Island. The zealous efforts of this society have been crowned with success unparalleled in the history of Missions. In July 30, 1834, the Missions under their direction were as follows:—Europe

—In Ireland 16, Sweden 1, France 4, Mediterranean 3. Asia—In Continental India 4, Ceylon 11, South Seas 11. Africa—In South Africa 5, Caffraland 9, Western Africa 3. America—West Indies 43, British dominions in North America 67, of which 12 are among the Indians of Upper Canada. In the several portions of the world connected with the Society's operations there are 177 Mission stations, 257 regular Missionaries, of whom 232 are in foreign stations, 29 assistants, exclusive of school teachers and the wives of the missionaries. Communicants, 48,304. This number does not include the Missions in Ireland, nor the new Missions in Upper Canada.

V. BAPTIST MISSIONARY SOCIETY.—In 1792 this Society was formed in England. In 1831 it had 55 stations in the East and West Indies, employing 82 Missionaries, 10 native teachers, and about 250 leaders, who perform the work of catechists. Communicants, 9,980.

VI. LONDON MISSIONARY SOCIETY.—This Society was established in England in 1795. It has Missions in the South Sea Islands, India, China, the Mediterranean, South Africa and its Islands, South America, and the Persian Empire; in which were in 1832, 113 stations and out-stations, 92 Missionaries, 19 European and 133 native assistants, 4771 communicants, 391 schools, and 22,193 scholars. Receipts, \$160,000.

VII. SCOTTISH MISSIONARY SOCIETY.—This Society was organized in 1796. It has established Missions in Karass and Astrachan, in Western Asia; Bombay, Bankote, Hurnee and Poonah, in Western India; and in New South Wales. It has 9 Missionaries employed and several assistants, and about 3000 children under their instruction.

VIII. CHURCH MISSIONARY SOCIETY.—In 1800 this Society was established in England. In 1831 it had Missions in Northern, Southern and Western India, Ceylon, Australasia, the Mediterranean, Western Africa, the West Indies, and Northwest America; in which are 56 stations, 54 European and 4 native Missionaries, 545 teachers, 453 of whom are natives, 370 schools, in which are 12,712 scholars.

IX. LONDON JEWS' SOCIETY.—This Society was formed in 1808. In England, France, Switzerland, Holland, Germany, Prussia, Poland, and the Mediterranean, it employed, in 1832, 34 Missionaries and 9 agents and school teachers. Of the 34 Missionaries, 13 are converted Jews.

X. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—This Society was organized in 1810. In October 1834, the missions under its di-

rection were as follows:—In the Mediterranean 14, West Africa 1, Ceylon 11, Western India 5, Siam 3, China 2, Indian Archipelago 2, Sandwich Islands 24, North American Indians 28; in which were employed 96 Missionaries, 197 assistants, 39 of whom were natives. Communicants 2000. In the schools under their care, 40,000 scholars. Receipts for the year, \$152,386.

**XI. BAPTIST FOREIGN MISSIONARY SOCIETY.**—The 'baptist Board of Foreign Missions for the United States' was instituted in 1814. They have under their care in 1834 19 Missionary stations,—in Burmah 6, in Siam, 1, among the American Indians 11, and in France 1. In these Missions they employ 24 Missionaries, and 63 assistants and teachers, 29 of whom are natives. Communicants, 1300. Receipts for the year, not including donations from the American Bible and Tract Societies, \$52,051 01.

**XII. GERMAN MISSIONARY SOCIETY.**—This Society was organized in 1816. In the Mediterranean, Asiatic Russia, and Western Africa they employ 12 Missionaries, and about the same number of assistants.

**XIII. GENERAL BAPTIST MISSIONARY SOCIETY.**—This Society was formed in England in 1816. It has 2 Mission stations in Orissa, Northern India, employing 3 Missionaries, and several assistants.

**XIV. METHODIST EPISCOPAL MISSIONARY SOCIETY.**—The 'Missionary Society of the Methodist Episcopal Church' was organized in 1819. In 1834 had missions in Liberia, Western Africa, employing 2 Missionaries and 6 assistants. It has 14 Missions among the aborigines of America, 1 of which is beyond the Rocky Mountains, employing 25 Missionaries, and 16 school teachers, having under their care 672 scholars. Communicants, 3066,—beside which there are between 7 and 8000, reared up under the fostering care of this Society, who are now embraced in the Wesleyan Conference of Canada. It has also 74 Domestic Missions within the bounds of the several conferences, exclusive of those that have been returned as regular circuits, employing 75 missionaries. Communicants, 8820. Total, 90 stations, 100 missionaries, 22 teachers, 672 scholars, 11,886 communicants. Receipts for the year, \$37,307 66.

**XV. EPISCOPAL MISSIONARY SOCIETY.**—This Society was formed in 1820, and has one mission at Athens, in Greece, employing 2 missionaries.

**XVI. FRENCH PROTESTANT MISSIONARY SOCIETY.**—This Society, which was formed in 1823, had, 1881, 4 missions in South Africa employing 6 missionaries and 3 assistants.

**XVII. SERAMPORE BAPTIST MISSIONARY SOCIETY.**—In 1827 the Baptist of Serampore withdrew from their brethren in England, by reason of some misunderstanding relative to their mission premises. The Serampore brethren have now 16 mission stations in Northern India, employing, in 1833, 17 missionaries and 15 native preachers.

**XVIII. NETHERLANDS MISSIONARY SOCIETY.**—In 1828 this Society commenced its missionary operations in China. They have 1 mission, employing 1 missionary and several assistants.

**XIX. RHEINISH MISSIONARY SOCIETY.**—This Society was formed in 1829. It has 2 missions in South Africa, employing 6 missionaries and some assistants.

**XX. CHURCH OF SCOTLAND MISSIONARY SOCIETY.**—This Society established in 1830, has a mission in Calcutta, and a mission school attached to it, employing two teachers and assistants.

**XXI. WESTERN FOREIGN MISSIONARY SOCIETY.**—This Society was organized in 1832. It has 1 mission in Liberia, Western Africa, and 1 missionary.

**XXII. GLASGOW MISSIONARY SOCIETY.**—This Society has 2 missions and 4 missionaries in Southern Africa.

In all of the above named missions there are employed at least 1132 missionaries, about 1600 assistants and teachers; connected with which, are about 150,000 converts from heathenism.

### FROM LIBERIA.

We have at length advices from our friends who sailed from this port in the *Jupiter*, last June, for the African Colony of Liberia. They arrived out, all well, in forty days, and were landed at Monrovia. The *Liberia Herald*, of September 25th, contains much interesting intelligence, some of which is more cheering from the Colony than any we have ever before had the pleasure of extracting from the *Colonial Journal*. The following letter from Josiah F. C. Finley, Esq. under the patronage of the Ladies' Society, will cheer the hearts of the friends of the noble and sacred cause of Colonization, and we beg leave to commend this letter, from a man of character and truth, writing on the spot, to the attention of those well-intentioned citizens of this country, who have been deceived by the countless misrepresentations of the opponents of the Colonization Society.—*Com. Adv.*

*To Messrs. Robert Stanton and McMasters, students of Cincinnati, (Ohio) Lane Seminary.*

*My dear Friends:* We arrived here safely, after a pleasant voyage of forty days, on the last day of July last. My highest hopes, my brightest expectations are fully, and in most things, more than realized.

I have never met with but one more flourishing town in Ohio or Indiana, nor yet have I met with a single town in any part of your country, where the people were more moral or temperate, or enterprising, or were more strict in their observance of the Sabbath than the people of Monrovia. Here is a climate congenial to the constitutions of those citizens who have lived here a year or two, and their children who have been born here—a soil far more fertile than any in the Eastern or middle division of the United States. Here all the necessities, and very many of the luxuries of life may be raised with one half, or one fourth of the labor which they would require in your country. Almost every thing I see, raises Liberia so much in my estimation, that I feel as confident as I do of my existence, that if my personal and Christian friend, who announced to the large audience in Chatham street Chapel, New York, in May last, that the funeral knell of the Colonization Society had tolled, and who, in the exuberant joy of his soul, eloquently pronounced its eulogy, or perhaps, I might more properly say its funeral maledictory benediction, will come out, and examine this country, and this infant republic for himself, that in less than two months, he will become as ardent an advocate for the Colonization Society as any your country can produce. All this my dear friends, is strictly and literally true, and yet

Liberia is not what it may, not what it ought to be. We have no college here. We have not so many thoroughly educated teachers as we ought to have. We want a greater variety and larger supply of seeds—we want one or two manufactories—we want aid in building school houses and churches. If the American public should, as in duty bound, furnish us with these, and assist none in coming here who are not temperate, and enterprising, there are those now living, who will see the day when this country will equal at least, the present prosperity of the United States. I would like to write more, but have not time. May I not hope soon to see you in this country? You may come here with as much safety as you can go to the newly settled parts of Mississippi.

Ever yours, JOSIAH F. C. FINLEY.

MONROVIA Liberia, Aug. 9th, 1834.

The same paper contains a valuable communication from the Rev. Dr. Skinner, who has gone to the Colony in the double capacity of Missionary and Physician, in regard to the unhealthiness of the town of Monrovia, and making a variety of important suggestions for the sanitary improvement of its condition. The difficulty has arisen from the fact that the town was built in a low position, where it does not receive the advantage of the direct breezes from the ocean. It is believed by Dr. Skinner, that the building of a house upon a commanding situation which he points out for the reception of strangers until they are acclimated, will disarm the atmosphere of its terrors.

### Miscellaneous.

From the Microcosm.

#### FALSE VIEWS OF THE ROMANCE OF MARRIED LIFE.

TO YOUNG LADIES.

We do not mean to confine our efforts strictly to maternal and conjugal duties. Our field is the *little world of home*—and our interest extends to all that it encircles. One of the most interesting periods in this world, lies between childhood and the assumption of the above named duties as householders and heads of families. None have a stronger title to the privileges of home than the class of youth, buoyant with the happiness that is, and still more so with the fancied anticipation of all which is to come. There is something so contagious in happiness, that those whose years have received the yellow-leaf tinge, are cheated into a smile as these radiant children of hope and joyful expectation pass before them. "When the eye seeth them, then it bleaseth them." The sun of their happiness by reflection gilds with bright hues the shades of winter and sorrow. It is not therefore to dampen or destroy this happiness, that the young are so often cautioned to remember the days of darkness, that shall be many;—but to prepare them in a measure for the disappointments of life, by tempering their extravagant expectations with caution and sobriety.

A great part of the education of young ladies, is illy calculated to give them correct views of life. It is too poetical—too visionary:—they are allowed too much solitude, where they can indulge reverie and live in an ideal world of their own, invested with artificial perfection. Were they more with their mothers as companions and confidants, learning more of the actual duties and trials of life, they would be better prepared to encounter them.

In nothing is this habit of visionary extravagance carried to greater excess than in the views entertained of

the romance of married life. Many profess not to indulge these views—and by looking at some of the signal trials of life in the abstract, really believe themselves converted on this point:—but like a favorite sin, the mischief hides in the heart still. We do not mean to represent life as an unadorned and homely thing. The romance we condemn is something altogether unreal; a sort of fairy-land penciling:—such as by shutting our eyes on all around us we may picture forth in a gilded day-dream; but which would need all the Genii of old Arabia to help us out with. Now we dare appeal to those of our young friends, at all tinctured with poetic enthusiasm, and ask, is it not so? They never mean to live as any one else has lived. All the evils and trials of life shall in their case be avoided or magically disposed of. They are perpetually springing over the logs of the present time, in chase of an ignis fatuus before them.

Now the harm does not consist in setting the standard too high; but in forgetting the nature of human life. It is full of trouble. Alloy will come—out of the bustle of life—out of the cares of time and sense. We shall ever carry with us imperfections, infirmities, weariness, satiety. "The sun-bright spots on life's dark stream" are few.

But we would not make the picture too dark—and in turning to the bright side, would first call attention to the happiness that is overlooked, in the search for something greater. We must measure the future by the present:

"No happier let us hope to find  
To-morrow than to-day."

We shall then be prepared to improve all the happiness of to-day with a thankful heart; and if greater comes to-morrow, instead of disappointment it will make rich, and add no sorrow therewith. One of the strongest arguments for the married relation is found in the trials to which we, as human beings, are subject. This is too cold and stormy a world to brave alone; and we therefore need the sympathy, the support, the assistance of a fellow heart. In a social and sympathetic view, there is much romance in the married life. A more substantial and solid romance (if the two terms do not contradict each other) than any found in those airy castles we have been demolishing. If the heart is rightly attuned—and any deity but *self* sits enthroned there—the luxury of making others happy is in itself a crown of happiness. Add to this the security of confiding affection, with all the sources of joy it opens, and we have materials enough for all rational happiness. The amount of happiness depends upon ourselves—and is in a great measure within our control—for it will be precisely in proportion to the purity and entireness of our affection.

The minor sources of pleasure, derived from attention to all that is graceful and beautiful in nature or acquirement, should not be disregarded or undervalued. The first should form the great outlines of our lives; these, the beautiful filling up. The Author of our being has been lavish in providing every means to cultivate and satisfy the taste and feelings He has created.

"The world is full of poetry—the air  
Is living with its spirit; and its waves  
Dance to the music of its melodies."

But these fine sympathies suffer from neglect as readily as our hearts, our tempers and our understandings.

We have addressed these remarks, wishing to make them practical to our young readers; in the hope of leading them to more rational calculations than heretofore. They possess a double claim to our interests, as forming the pride and joy of the home they now grace, and standing on the verge as it were of another, which we would have them make more substantial than a glittering bubble, to break when touched. Not until they



give heed to these things and set out aright, will they begin to be truly happy. But if they pass the ordeal before listening, and any such exposition after meet their eyes, they will then feel that they have been forewarned—and had they accepted the weapons, might have been fore-armed.

### APPEAL

OF THE EXECUTIVE COMMITTEE

### OF THE AMERICAN TRACT SOCIETY.

*To the Churches in the United States,*

FOR SUPPLYING 600,000,000 OF PAGANS AND MOHAMMEDANS, AND OTHER DESTITUTE, WITH THE MEANS OF SALVATION.

The operations of the AMERICAN TRACT SOCIETY, till within about three years, were confined, principally, to our own country. Numerous valuable publications were issued, and much good, it is believed, was accomplished. Many private Christians, ministers of the Gospel, and missionaries to the heathen, whose first permanent religious impressions may be traced to the perusal of evangelical Tracts, still live to urge their testimony in favor of the institution; while others, who attributed their conversion, under God, to the same instrumentality, are now walking "high on hills of light," in the New Jerusalem above. Personal devotion, as well as the cause of Temperance, of Sabbath schools, of the Bible and of Missions, with almost every other project of philanthropic reform, have derived assistance from the Society; a vast amount of Christian effort and prayer for the salvation of souls has been elicited in connection with Tract distribution; and the stupendous plan (suggested by friends of Christ at the south) is now in progress, for supplying, with one or more of the Society's standard volumes, (Saint's Rest, Rise and Progress, &c.) every family willing to receive them, in the southern Atlantic states and Florida. This enterprise, it is hoped, will soon include every state in the Union; and with all other efforts for our own land, be prosecuted with increasing energy.

#### *Operations Extended.*

For a considerable time previous to the anniversary in May, 1831, testimony had been before the Committee, affording cheering evidence that, by the printed page, the Gospel might be widely diffused in Asia. Dr. Marshman of Serampore, had stated that "no missionary can do any thing to purpose without distributing Tracts on the great things of salvation;" the Rev. Mr. Lucy, of Hindostan, had given the assurance "that Tracts were peculiarly suited to that country, inasmuch as intercourse with them violated no caste and wounded no prejudice;" and he called upon Christians "to extend their views, enlarge their hearts, and embrace, in their efforts to scatter the leaves of the tree of life, to the whole human family." Missionaries, Milne and Morrison of China, Judson of Burmah, and Hall of Bombay, with many others whose authority was unquestionable, affirmed that "Tracts could not be dispensed with if a missionary would be useful, for there were multitudes to whom he could give religious instruction by no other method." Many touching instances of conversion by means of Tracts were also related, as well as of the eagerness recently manifested by many heathen to obtain Christian books. In short, to adopt the language of Rev. Mr. Bridgman, it was apparent, that "the art of printing, in the hands of Christians, is destined to be, of all instruments, most powerful to break down the bulwarks of idolatry in the East, and give the light and life of Christianity to the inhabitants."

A new era now commenced in the annals of the Society. The Press was recognised in its mighty moral bearings upon the world; and a fire was lighted, which, by

the blessing of God, will not cease to burn and spread until every benighted corner of the globe shall be illumined with the saving glory of the Lord.

Previous to the anniversary in 1832, the sum of \$5,000 had been received, and transmitted to foreign and pagan lands. The next years effort was increased to \$10,000. To enable the Society to pursue the enterprise, donations from \$1,000 down to the widow's two mites were made to its treasury. The churches in Troy, New-York, sent down about \$2,000, while other places in various parts of the country manifested a corresponding zeal. Baltimore in Maryland; Charleston and Columbia in South Carolina; Savannah, Augusta and Athens in Georgia; Richmond and Petersburg in Virginia; Washington, Alexandria and Georgetown in the District of Columbia; Hartford and New Haven in Connecticut; as well as several cities in the great Valley of the West, and churches in almost every part of the land, participated liberally in the enterprise. Our sister institution, the AMERICAN TRACT SOCIETY AT BOSTON, shared nobly in the work.\* In many places ladies united and contributed sums to constitute their pastors, foreign missionaries, or others, life directors and members. In one instance, a lady perceiving that another pressing call made it impracticable then to obtain aid from the congregation generally, to which she belonged, began with her own children, and six of the family and connections were made life members. An anonymous individual, at the south, remitted \$250; and two others, \$100 each. Little children sent in their offerings for the heathen; and thus the Society was enabled, in the following year, to increase her foreign appropriations to \$20,000.

At the anniversary in May, 1834, with such rapidity had the openings abroad, in Divine Providence, multiplied, it was

*Resolved*, That the clear and striking indications that God will use THE PRESS, in connection with the personal labors and prayers of Christians, as an efficient means of the conversion of the world, claims from the American churches the contribution of at least \$30,000 the ensuing year, for Tract operations in foreign and pagan lands."

#### *Recent Intelligence.*

"In the wide excursions which I took," says the apostolic Gutzlaff, in the journal of a late voyage northward on the coast of China, "I daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which, as a precious relic, was treasured up and kept for the perusal of all their acquaintances and friends. On one occasion, I was almost overwhelmed by the numbers of *priests* who ran down upon us, earnestly begging at least a short Tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications.

"At Poo-to the people became excessively clamorous for Christian books. At first I had brought in my stores on shore; but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded, and even swam, in order to get near me, and carried off in triumph the precious gift.

"Millions of Bibles and Tracts will be needed to supply the wants of this people. God, who in his mercy has thrown down the wall of national separation, will carry on the work."

In a letter from Canton, dated April 14th, 1834, to the Secretary of the Society, Rev. Mr. Bridgman says,

\* The American Tract Society at Boston, remitted for the foreign field, in the year ending May, 1833, \$2,300; in the year ending May, 1834, \$5,000.

"An experiment of the most interesting description is now making in this part of China. Only a few days ago (the 23d ult.) on his return from the fifth voyage along the coast, Mr. Gutzlaff assured us that the demand for books in the places he had visited was *greater than it had ever been before*. With equal eagerness are Christian books sought for in this neighborhood, as you will see by some brief extracts which I subjoin from an account of a visit by the native Chinese evangelist, Leang Afa, to Chaou-king, a populous town, 50 or 60 miles due west from Canton, on the banks of the river which flows by this city. Young literati were assembled at Chaou-king for examination, which formed the occasion of Afa's going thither to distribute books. He was accompanied and assisted by a young man, a fellow laborer.

On the *first day*, 1,813 Tracts were distributed; "and when this was done," says Afa, "a great many of the literati received them with joy. And many, fearing that they would be all distributed before they could obtain copies, rushed forward with violence to seize the books; and when they had obtained them, their joy was excessive."

On the *second day*, 3,731 were distributed; and on the *third day*, 2,732. "The literati, and merchants, and other people from the boats far and near, came to obtain the books. And there were some who wished to know what doctrines they contained. I told them that they were chiefly selections from the *True Classic*, the Holy Book, (the Scriptures,) and contained doctrines in the highest degree important to men; advising them, first of all, to adore the great Lord of heaven and earth, and then to believe in the Saviour of the world, in order to obtain the salvation of their souls.

"In the afternoon of this day there was one man came, whose surname was *Tsae*, and wished me to explain to him the contents of the books. I then discoursed to him in order concerning the doctrines of the heavenly kingdom. While I was talking to him about these things, several persons came on board our boat to hear what I was saying. 'Tsae and the others having listened for a considerable time attentively to my words, and seeing a great number of persons on the shore looking and trying to hear what was said, and fearing at the same time that a multitude would collect and so create disturbance, Tsae said to me that this religion was very good, but that he feared so many persons collecting together would create confusion, and that he would therefore retire; he requested that he might come another day and renew the conversation, and then bowed and went away, and the multitude dispersed."

On the *fourth day* 1200 were circulated. "After these were distributed," says Afa, "four students came to converse with me on the subject of the religious doctrines contained in the books; and I discoursed to them out of the Scriptures concerning the great Lord of heaven and earth, the soul, the judgment, and the final awards of the righteous and the wicked. I assured them that both the heaven and the hell of the Buddhists were false; and I told them that men were required to believe the holy Scriptures, and that then they would obtain happiness and escape misery. When the men heard these things they commended us for propagating this good and true religion."

On the *fifth day* 1000 were distributed, and 550 on the *sixth day*. "During this last day," he says, "a greater number of persons came for books than on any of the preceding days; BUT, ALAS! THE BOOKS WERE WANTING!"

The late intelligence from BURMAH is also of a most cheering character.

"From a distant village in the north-west," says Rev. Mr. Mason, "I was visited by a man in quest of more Christian books, who said that, in consequence of reading the books I left with them last year, *himself and*

*four other of the villagers* had wholly abandoned the worship of idols."

"At Tharet," says Rev. Mr. Kincaid, "while giving away Tracts to a crowd of people that lined the shore, a young man came near and said, 'There is another man in the city besides me, who believes in Jesus Christ, and he wants to see the teacher and get books.' We followed the young man; and how were we surprised, and almost overjoyed, to find a venerable old man, full of faith and hope in Christ, though he had no other teacher than *St. John's History of Christ, and the View, accompanied by the influence of the Holy Spirit!* He said he had loved Christ for about two years, and his language was that of a man acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, and of regeneration. The young man had read the books, received from brother Judson, to this old man, and both, I trust, are born of God."

The Rev. Mr. Sutton, Baptist missionary from Orissa, mentions the case of an intelligent Telinga Brahmin traveling upwards of two hundred miles to be baptized, who was converted by means of a Tract given him at Vizagapatam by a missionary, who died without witnessing any success of his labors.

Thus proceeds the work of God in Asia. Late communication from the Tract laborers in St. Petersburg, Russia, contain a list of more than thirty cities and towns dispersed over that great empire, to which Tracts have been sent, varying in distance from 12 to 4,500 miles! Indeed, highly interesting intelligence is received from almost every station to which the Society's appropriations have been made.

#### Summary View of Openings abroad, with proposed Appropriations.

Having carefully examined the claims of respective countries and stations, the Committee, at a meeting, September 15, 1834, unanimously resolved "that the following appropriations be made as early as sufficient contributions shall be received, and opportunities be afforded for transmitting them:" viz.

*To China* (including Corea, Japan, Loochoo and Cochin-China, embracing, in the opinion of Dr. Morrison, more than one third of the population of the globe;) where all religions are mainly diffused on the printed page, and to a great extent in one language, and the people generally show great eagerness for Christian books; where *three millions of dollars* would be needed to furnish each individual with a single Tract worth one cent; and where are Gutzlaff and Leang Afa, in themselves a host, with other missionaries and native converts, to conduct the enterprise, \$5,000

*To Burmah and Siam*, for the use of the American Baptist Mission; having in operation among eighteen millions of Burmans, a type and stereotype foundry, four master printers, organized bands of distributors pervading the rivers, towns and villages; and there being great eagerness among the people to read, and many conversions by means of Tracts, \$5,000

*To Ceylon and the adjacent Continent*—for ten millions speaking the Tamul. In Ceylon are seven mission stations; two presses; 4,000 scholars; and 30 native converts might be immediately employed as distributors. Another station soon to be commenced at Madras, \$3,500

*For the Mahrattas*—about twelve millions; three missionaries devoted chiefly to Bible and Tract distribution, which, with religious conversation and schools, are here among the most promising means, 3,000

*To the Sandwich Islands*—where are three mission presses, from 16 to 18 native printers, and 50,000 scholars. Only 1620 pages yet printed in Hawaiian. Every new Tract finds about 20,000 readers. No where, probably, is every page issued so likely to be appreciated and read, \$3,000

**To Singapore and Indian Archipelago**, including mission of American Board of Commissioners for Foreign Missions at Siam. At Singapore are two presses, a stereotype foundry, and founts of type in Malay, Arabic, Javanese, Siamese and Burghis. It is visited by watercraft and junks from almost all parts of South-eastern Asia. Java, Sumatra, Celebes, Borneo, the Moluccas, Sulu, and other islands of the Indian Archipelago, being estimated to contain from 30 to 50 millions,

\$1,000

**To Syria and Persia**.—A branch of the mission press is removed from Malta to Bey Root, and Tracts in Arabic, Greek, and Turkish, are greatly needed. For 100,000,000 of Mohammedans very little has yet been done. A new mission is about to be established in Persia.

\$1,000

**To Smyrna**, (to which the remaining branch of the press late at Malta is removed,) for the use of mission of American Board of Commissioners for Foreign Missions in that vicinity and in Greece, and of Rev. Mr. Brewster; for Tracts in Modern Greek, Italian, Armeno-Turkish, and other languages,

\$1,000

**To Greece**, for mission of Domestic and Foreign Missionary Society of the Protestant Episcopal Church; press located at Syra, with facilities of communication in all directions. A number of Scripture narratives issued,

\$1,000

**To Constantinople and Asia Minor**, especially for the Armenians, including the recent mission station at Broosa, and Trebizond, on the Black Sea; thirty Lancasterian schools in operation, with 2,000 pupils,

\$1,000

**To Russia**.—The Tract friends at St. Petersburg say, "We labor for 60,000,000 and more." A Depository is opened at Moscow. The eagerness with which Tracts are purchased and received by multitudes, not only in these cities but in distant parts of the empire, affords abundant encouragement, and the call for pecuniary aid is very urgent,

\$1,500

**To Germany**, especially the Lower Saxony Tract Society at Hamburg, which has more than 30 publications in common with this Society; very extensive openings for usefulness in Germany, Switzerland, Lithuania, and Poland; and much opposition from Neology,

\$1,000

**To France**.—The Paris Religious Tract Society has nearly 40 publications in common with the American; it labors for 32,000,000; the press is unrestrained; and the colportage system of circulation very useful,

\$1,000

**To the Moravian Brethren**.—Tracts and books are needed at numerous mission stations, and several are just issued or in progress for West Indies and Canada,

\$700

**To Northern India**.—For recent missions of Western Foreign Missionary Society among the Sikh nation,

\$500

**To General Baptist Mission at Orissa**—the site of the temple of Juggernaut, visited annually by half a million pilgrims; the only mission in the space of 1000 miles from Calcutta to Madras,

\$200

**To N. Amer. Indians**, for missions of A. B. C. F. M.

\$300

**To do. do.** for Missions of American Baptist Board

\$300

Total, \$30,000

#### SIMULTANEOUS EFFORT.

In the hope that, by specifying a day for general and simultaneous exertion, all the churches of the several religious denominations united in the objects of the institution might be induced to lend more efficient co-operation, the society at their last anniversary, unanimously.

*Resolved, That, with a view to animate the prayers and engage the personal efforts and pecuniary contribu-*

*tions of Christians in the Tract cause all pastors of the churches throughout our land be respectfully requested, on the second Sabbath in January, 1835, to present to their respective congregations the claims and bearings of this enterprise throughout the world, and to take a public collection in aid of the Society's operation.*

What individual, who is suitably impressed with the value of souls for whom the Son of God bled, and with the paramount right of the Saviour to the services and possessions of his followers, will not bring a corresponding offering? Then indeed will the second Sabbath in January, 1835, constitute a NEW ERA, not merely in the history of the American Tract Society, but in the march of the church militant to her millennial glory.—A fresh impulse will, *may* be imparted; for as yet, although more than seven months of the year have passed, less than \$7,000 has been received to meet the \$30,000 resolution. The way is prepared; and the Lord Jesus Christ calls on each disciple to DO HIS DUTY, AS A DYING MAN, TO A DYING WORLD.

#### CHEERING ENCOURAGEMENTS.

In a true believer, the signs of the times cannot but enkindle glowing expectations.

Thirty years since, there was in this country no monthly concert for prayer; no Bible nor Sunday school, no foreign missionary societies;—almost nothing was done to show that the desire of the church was toward the latter-day glory. The spouse of Christ slumbered in the lethargy of her selfishness, unmindful of the millions who were perishing in sin. The fabrics of pagan superstition, stained in the blood of infamy and of hoary age, stood in sullen antiquity, unbroken and unmolested, frowning in cruelty upon their deluded, enslaved and shrinking votaries.

Now, feeble as the efforts of the church have been, the temples of idolatry begin to crumble; and the reluctance of multitudes of the heathen to receive a new religion is gradually yielding to the power of truth. A thousand missionaries and a hundred presses, it is believed, might find ample employment. In Calcutta alone, ten thousand young men, having divested themselves of the prejudices connected with their early education, are said to be now accessible by the truths of the Bible. The Flat Head Indians commissioned a delegation to St. Louis, more than three thousand miles, through trackless forests and almost impassable mountains, lakes and rivers, (not for the world, nor worldly gain,) but to ascertain how the true God might be approached, and his favor secured. At length HUMAN, a nation of more than eighteen millions, feels the pressure upon her conscience, and begins to inquire, "What must we do to be saved?" And last, though not least, great, and shall we say, before hopeless CHINA, catches the wide-spread, heaven-kindling ardor, and raises her cry—a long, a bitter, a piercing death-cry for the water of life to cool her parched lips—O Christian, Christian! where are your bowels of compassion?

In view of the hearings of this appeal upon the eternal destiny of millions of our race, the Committee are overwhelmed with a sense of their responsibility. Standing between the living and the dead—in full view of the bar of God and the retributions of eternity—sensible that they must there soon meet the countless myriads of dying heathen, whose hands are now reached out in supplications to melt a heart of stone, pleading for one ray of light to shine upon their way to the "future, vast unknown;" and ALL, both they and we, so soon to have "passed that bourne" where the knowledge of the gospel can no longer avail to their salvation; in what language of Gethsemane, of Calvary, of a Saviour's intercession, can the churches be addressed?

BRETHREN! FATHERS! SISTERS! the disciples of Him who bought the nations with his blood; who felt for human woe; who bore the sins of a world.—"To reclaim



one soul is better than to found an empire, or to give temporal freedom to the population of a continent. A soul in heaven, or hell—who can measure its value? what stretch of thought can reach its mighty import? A soul in heaven by means of your exertions, or in hell through your apathy, and that too, for eternal ages! What child of God can resist the appeal?"

After all the Committee can suggest, the Spirit of Christ, dwelling richly in the hearts of his people, must lead them to the desired consummation. To Him we commend the appeal; to Him we commend the individuals to whom it is made; yea, to Him, who, "tho' he was rich, for our sakes became poor, that we through his poverty, might be rich." To Him may "the heathen soon be given for an inheritance, and the uttermost parts of the earth for a possession." "Even so, come, Lord Jesus, come quickly."

The Committee, in closing this appeal, beg to address the respected individuals to whom it may be presented. If you have not contributed to this object the present year, will you not now bring your gift? If you have already done something, can you not still do more?—The field is the world, and men are perishing for lack of vision. Has heaven endowed you with a bountiful profusion of this world's goods? then will you not, like some of your brethren who have the best means of knowing the merits of the cause, help on the enterprise with your donation of \$1000, or \$500, or \$100? If you cannot do so much, will you not constitute yourself a life director of the Society by a contribution of \$50, or a life member by \$20? If already a member, will you not add \$30, and become a director? At least, will you not do what you are able? A man is accepted according to what he hath, and not according to what he hath not. Will you not endeavor to induce others to enter with you into this heavenly work? Will not students in theological seminaries, colleges, and academies, constitute their officers; teachers and pupils in Sabbath schools, their superintendents; and ladies, their pastors, or other esteemed individuals, life directors or life members? And will not all remit their donations, whether great or small, as soon as possible; for millions are looking with anxious hope and entreaty to the Society, whose wants we cannot supply. . . . Let each individual, kneeling before the footstool of mercy, inquire, "Lord what wilt thou have me to do?" In the approbation of Christ bestowed upon her who poured the box of ointment upon his head, we have the answer: "She hath done what she could."

By order of the Executive Committee of the American Tract Society.

JAMES MILNOR, Chairman.

WILLIAM A HALLOCK, Cor. Sec.

O. EASTMAN, Vis. and Fin. Sec.

New York, December, 1834.

From the Western Luminary.

### WHAT IS THE REASON?

What is the reason that there are real Christians whose hearts beat high in sympathy for the heathen, and yet will feel a kind of disappointment, as soon as they discover that this article relates to the moral condition of negroes?

What is the reason that there are many in the church, who give largely and freely to send a preached gospel to distant lands, and yet never dream of providing one for their servants, who are just as far from heaven, and that too, when it could be done with half the expense and trouble?

What is the reason that many pray even with tears, for the salvation of the Hindoo and the Chinese, and yet, seldom, if indeed ever, think of offering up one

single fervent supplication for the despised Africans who live in their own families?

What is the reason that many professors of religion, so far from taking any pains to secure the attendance of their servants upon public preaching, scarcely ever inquire if they attend church?

What is the reason that the Christian father can bring his wife and children around the family altar, and yet *can't* make his servants attend, over whom he exercises ten times the authority?

What is the reason many profess seeming wonder that servants are so bad, tell lies, get drunk, steal, curse and swear, and care so little about religion, when they have never taught them the consequences of such conduct, or even told them what religion was?

What is the reason that not one negro child in ten, even in Christian families, is taught to say the Lord's Prayer?

What is the reason that servants cannot be called into the house a few minutes on the Sabbath day, and be affectionately addressed on the great concerns of the soul, by their Christian owners?

What is the reason that this is neglected by masters and mistresses, who are mothers and fathers in Israel; by deacons, elders, and ministers of the everlasting gospel?

What is the reason that many expect their servants to be free from every vice, and even punish them for lying, cursing, stealing, and drinking, and yet use no argument to deter them from such conduct—except this single one, "*If you do, I'll whip you!*"

What is the reason that some—yes, many professed Christians say, without hesitation, "It makes negroes worse, to teach them to read the Bible;" when the Saviour himself commanded all saying, "*Search the Scriptures!*" See John v. 39.

What is the reason that men will give thousands of dollars to send missionaries to teach the heathen to read the Bible, and count that Bible an invaluable jewel to themselves, and yet will not give ten dollars for their servants to be taught to read that very same book—nor even send them to school, if a school and teachers are provided, or if they do this, send them there without a book?

Humble follower of the meek and lowly Saviour—who may chance to read these lines—will you not go to your closet, an endeavor to answer as many of these questions as are applicable to yourself?

Would it be requiring too much of you, to go to that Saviour in prayer, and with an humble and repenting spirit say, "Lord, what wilt thou have me to do for my poor servants, whom I have so long neglected, for whose salvation I have so seldom prayed for whose eternal interests I have done so little?"

Will it be too much for you to do for your servants' salvation, when Christ came down from heaven to bleed and die for thine? If so, then I fear that heaven may never be given to thee. PHILAFRICUS.

REV. WILLIAM RAMSEY.—The Rev. William Ramsey, missionary to Bombay, arrived in Philadelphia, on the third day of January, after a short passage from Liverpool. The vessel in which he came was nearly lost on our coast; but God graciously preserved him and all who sailed with him. Two other vessels that sailed with them were completely wrecked. The two little children of our brother, and their nurse, are all well.—*Philad.*

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 21, 1835.

REV. MR. PARKER.

We are happy to learn that Mr. Parker has not yet been hung, except in effigy, or immured in the inquisition, as he doubtless would have been, ere this, if our wholesome laws did not restrain the power of the BEAST.—Letters from New Orleans state that he is preaching to crowded assemblies; that the elegant new church for which their *priest ridden brethren* at the north contributed so liberally, is soon to be completed, and that a Sabbath school has been commenced in his congregation, and all this is going on, while the American theater, owned by the chairman of the *great meeting* that denounced Mr. Parker as a clerical villian, is filled every sabbath evening.

We know that God is able to make the wrath of man praise him, and we cannot but hope that he will cause this shameful attempt to persecute a good man redound to his glory and the advancement of the Redeemer's kingdom in New Orleans. Still, the citizens of New Orleans have done more to debase themselves, in these transactions than a hundred Mr. Parker's could have done by such statements as they allege against him. Let Mr. Parker and New Orleans, be made subjects of fervent prayer by Christians, and see what the Lord will do in this thing. We trust Sodom will yet be spared, for the sake of the few righteous that may be found there.

## THE YOUNG PUPIL'S FIRST BOOK:

AN EASY INTRODUCTION TO READING; COMPRISING EXERCISES IN THE ALPHABET, ON A NEW PLAN, AND A VARIETY OF PROGRESSIVE LESSONS IN WORDS OF ONE SYLLABLE. BEAUTIFULLY EMBELLISHED, AND ADAPTED TO THE CAPACITIES OF CHILDREN. BY JOHN E. LOVELL, AUTHOR OF "INTRODUCTORY ARITHMETIC," AND "THE UNITED STATES SPEAKER."

The author of this work has been, for a number of years, the sole instructor of the Lancasterian school in this city. Under his management the school has attained a high reputation, and is probably not surpassed by any institution of the kind in this country. The experience of Mr. Lovell in teaching children, and the talent and taste he has displayed in the other works alluded to, might be a sufficient recommendation to the "Young Pupil's First Book." But it has in addition, the full recommendation of the President and Professors of Yale College, the clergymen of this city, the School Committee, and several of the instructors of our select schools; and we are happy to add our own approval.

The book is got up in good style, adorned with a number of wood engravings, and is admirably adapted to lead the infant mind to a knowledge of the use of letters. It is no easy task to tell a simple story, that a child can read and understand, in monosyllables, composed of two, three, and four letters each. This the author has done, of which we give a few specimens as they occur in the book.

## THE DOG AND PIG.

In words of three letters.

Illustrated by a picture, of a dog tearing the pigs ear, a scene that no good boy would like to see in reality.

I see a pig and a dog; the pig is *fat*; he can not run, but the *dog* can run. See! the dog has got the pig by the ear. Oh! Tom, do not *let* the dog do so to the fat old pig.

## THE CAT.

Accompanied with a picture of a little girl playing with a kitten.

Our cat can get a rat; can she not? Yes, she can; but she was *bit* by an old rat one day. Ah! my kit! *why* did you try to get the old rat? One day the *dog* bit our cat; he bit her *jaw*. May the cat get on my bed by and by, Ma? Oh! no, Ann she may not. But may she lie on the *rug*, or the *mat*? Oh! yes, she may lie on the mat or the rug, but not on the *bed*. Kit! kit! kit; you may get on the *mat*, by and by but not on the bed.

## THE NEW BOOK.

With a picture of three children looking into it.

My aunt came to see me to day, and she gave me this *new book*. Look Ann, look Jane, what a *nice* book. I will try to read well; for my aunt, when she gave it to me, took me by the hand and gave me a kiss, and said: Now my *dear John*, I give you this book, as I hear you wish to know how to *read*; and when I come to see you next year, I hope to find that you can read *well*. I will *try* to read, as I wish *so much* my dear aunt may be as *fond* of me as I am of *her*, and she can not be fond of me, if I am not *good*. When I have *read* my book, Ann, I will lend it to you, and I will lend it to Jane; for I dare say it is a nice one, and I am sure you will take *care* of it, and not tear it, or soil it. Aunt says, none but a *dolt* will tear or soil a book. How *glad* I am to have a kind aunt, and a new book.

## LANE SEMINARY.

Continued from p. 537.

The affectionate appeal of the faculty was replied to by the students in the form of a report, in which they express their high respect and affection for the faculty.—They acknowledge most of the charges alleged against them, but justify the course they have taken by passing the following resolutions.

*Resolved*, That a measure of public disapprobation was one of the things anticipated in the formation of our society.

*Resolved*, That the only rational ground for the odium, which has attached itself to the seminary, has resulted from the false reports which have been given of our doctrines and efforts, either by private individuals or the press.

*Resolved*, That we cannot censure the practice of



our members in eating, visiting, and boarding in colored families, on any principle of religion or of reason.

*Resolved*, That on a review of the measures taken in our associated capacity, we see nothing which duty to God, and love to man, did not require.

*Resolved*, That while we feel constrained to differ from our respected faculty, as to the measures to be pursued in the prosecution of the enterprise, we rejoice to find, that we so far harmonize with them as to the great end of our efforts.

*Resolved*, That the proceedings of this meeting be sent to the faculty, with the assurance of our affection and respect.

JAMES ALLAN,	} Committee.
H. LYMAN,	
H. P. THOMPSON,	
JOHN MITER,	
MARIUS ROBINSON,	

To this communication no answer was returned.—But notwithstanding its ungracious aspect and declared unanimity, the faculty did believe that there had been a difference of opinion, and that it might be hoped, that after all, there would be a silent but satisfactory change. And we are now assured, that the change has come, though not in season to avert the mischief which the course had occasioned. We have been credibly informed that the young gentleman who boarded in the colored family, and a large majority of the members of the society present, have expressed their deliberate opinion, that such intercourse is not necessary or expedient even in respect to its influence on the colored people themselves, and have advised those who instruct them now, not to imitate the example. From the time of this reply, (June 16) to the close of the term about the middle of July, the excitement in the city continued, and though every thing was done by the friends of the seminary, that could be, to correct exaggeration and misapprehension and allay feeling, it was the access of vacation and the dispersion of the students which chiefly alleviated our apprehensions. During the vacation and in the absence of a majority of the faculty, events occurred which brought upon the executive committee, the necessity in their judgment of immediate action. The urgency of this necessity was greatly increased during their attention to the subject, by another visit to the seminary, of a carriage of colored persons. This augmented greatly the public exasperation, and occasioned, as the committee believed, a necessity for suspending the Abolition Society in the institution; for however unanticipated or undesired by some of the society, the preceding occurrences may have been, it was their avowed doctrine of the propriety of such intercourse, and a deliberate attempt to reduce it to practice, which invited and authorized that familiarity of the colored people with the institution, which produced the occurrences before related.

In addition to these particulars, there was a frequency and familiarity of intercourse between the students and the colored families of the city, which was on some account inconvenient to them, and occasioned animadversions, which we cannot repeat, but which subjected the students to ridicule, and were derogatory to the dignity and propriety, which ought ever to characterize young men who are in preparation for the ministry. These attentions of the young men to the colored people of the city, were also reciprocated with great frequency at the institution, and by invitations to dine with the students and other marked attention, they were encouraged to come; and these things, which were done with the amplifications and invidious insinuations to which they gave occasion, went out over the city and over the West and rendered the institution an object of intolerable odium and indignation.

We have made the preceding statements reluctantly, and not with the view of presenting the conduct of the

young men in an invidious light, but simply to show that the interposition of the committee which they denounce, as an arbitrary inhibition of free inquiry, had in its origin no reference at all to the rights of discussion and free inquiry, or to the question of abolition as right or wrong, expedient or inexpedient, or to the rights of the students to associate for the discussion and the propagation of abolition principles, to any extent which it was possible to reconcile, with the primary ends and vital interests of the institution.

We have introduced the preceding narrative to show, that the exigency which forced upon the committee and the trustees the necessity of action, was one which the members of the society had themselves created, by avowing doctrines not necessarily associated with abolition principles, and following them up with a course of precipitate action, not required to secure the confidence or promote the interest of the colored people.—Especially have we given this history to show, that if the committee, the trustees, or the faculty have, in any respect, erred in their attempts to extricate themselves from the difficulties, brought upon the institution by the abolitionists, the students themselves are not the most appropriate executors, of human or divine wrath upon their delinquencies. And when they remember the kindness with which they have uniformly been treated—the patience and long suffering with which their injurious action was endured, the multiplied mischiefs which against argument and warning, they have brought upon the institution, and the cheerfulness with which a regular dismission was granted when asked, they might, with more propriety, have laid their hand upon their mouth, and their mouth in the dust, than to open it in unmeasured denunciation against their injured benefactors. And if at any time, the committee or the trustees have spoken of abolition in terms of strong aversion, or expressed their determination to rid the institution of it, it has always been abolitionism associated with the doctrine of immediate equalization irrespective of color, and the attempt to reduce it to practice, and in view of the inflammatory influences, and odium, and peril thus brought upon the institution.

It is true that the avowed hostility to the colonization society offend many—that the quarterly public meeting of the abolition society helped to give it offensive notoriety, as did also the exultation of its members in their published letters, and by their delegates at the east, as having obtained such an exclusive possession of the Lane Seminary. It cannot be denied also, that a spirit of bitter sarcasm and overbearing contemptuous denunciation, did characterize the communications of the influential members of the society, which gave to it a tone and action in the institution, that repelled the accession of southern and western students, and gave great uneasiness to young men in the institution, eastern and western, and those among the most calm, judicious, and reasonable. Still we deprecated the necessity of separating from the institution a class of young men so talented, and in other respects so promising and beloved and clung to the hope, that time and patience, and affection, and reiterated argument, would obviate the evil: and but for the crisis which was forced upon us, and the interposition of a powerful influence from abroad, it is our opinion, that they would have been at this time quietly pursuing their studies in the Seminary, instead of being scattered abroad.

It is the first time, so far as we know, in which the inmates of a literary or religious institution, when misunderstandings have arisen between them and the faculty, have been sustained by religious newspapers, and religious men, and christian ministers, upon partial information, and the ex parte testimony of the discontented; and we cannot but hope that our experience will modify beneficially, the conduct of abolitionists and the faculty, in all our literary and theological institutions,

so as to escape the repetition of our unhappy experience. In respect to the 'resolutions and orders,' the faculty, on coming together, perceived, that the intention of the trustees was, in several cases, misunderstood; and consequently prepared and published immediately an exposition of their understanding of the laws, and how they would be administered.

#### DECLARATION

##### OF THE FACULTY OF LANE SEMINARY.

The trustees of Lane Seminary have recently passed certain rules and orders which have already been published; and committed to the faculty the exposition and administration of the same—the faculty make the following declaration of their understanding of the above mentioned regulations, and of the manner in which they will be administered.

1. We see nothing in these regulations which is not common law in all well-regulated institutions, since they merely commit the whole management of the internal concerns of the seminary to the discretion of the faculty.

2. We approve and will always protect and encourage in this institution, free inquiry, and thorough discussion for the acquisition of knowledge and the discipline of mind—we approve also of voluntary associations of the students for the furtherance of the above objects, according to the usages of all literary institutions and theological seminaries—we also regard with favor, voluntary associations of students designed to act upon the community, in the form of *Sabbath-Schools, Tracts, Foreign Mission, Temperance*, and other benevolent labors in subordination to the great ends of the institution, of which, in all instances, the faculty, as the immediate guardians of the institution, must be the judges.

3. But while associations for free inquiry, and for voluntary public action, will, within these limits, be approved and encouraged—associations for social public action, too absorbing for health and the most favorable prosecution of study, and bearing upon a divided and excited community, and touching subjects of great national difficulty, and high political interest, and conducted in a manner to offend, needlessly, public sentiment, and to commit the seminary on its influences, and this according to the unregulated discretion of the students, and in opposition to the advice of the faculty, we cannot permit, without betraying the trust reposed in us, and disregarding the laws and usages of all kindred institutions.

4. In respect to the two orders passed by the trustees, we regard the dissolution of the societies as called for by the necessities of the case: and the second order we regard as simply vesting the executive committee with trustee powers in certain cases, and not intended to interfere with the appropriate duties of the faculty or the rights of the students.

[Signed] LYMAN BEECHER,  
THOMAS J. BIGGS,  
CALVIN E. STOWE.

Lane Seminary Oct. 17th, 1834.

When the abolition of the literary department required a revision of the laws, those which are now published, were unanimously adopted.

These, in respect to the discretionary power of the faculty, embody only what is both statute and common law in all well regulated institutions.

They do not confer on the students the right of free inquiry, but merely commit to the faculty, the supervision of its safe exercise. To all associations of students, sanctioned by common usage, their consent is implied, where dissent is not expressed; and in all other cases, the faculty are to be consulted to ascertain whether a proposed movement would interfere with

any existing arrangement, or to be inconsistent with the welfare of the institution. The question, therefore, now between the students and the laws, is not a question concerning the right of free inquiry, or its inhibition. The laws claim no right of inhibiting free inquiry—they impart no such authority to the faculty, and the faculty would not act under them, if they did.

The whole question is, whether free inquiry, and associations for benevolent action, shall be pursued by the students in time not appropriated to study, entirely at their own discretion, and unregulated by the discretion of the faculty. The claim of the students, as we understand it, is the right of an entire and unregulated free and independent action during the hours not appropriated to study, unmodified wholly by any discretionary power of the faculty on account of the supposed injurious effect of any of their measures, upon the interests of the institution—they being liable to punishment only for the actual abuse of this independent liberty. To this new claim as we believe, in the history of the rights of students in literary and theological institutions, we have only to say, that the trustees could conceive of no way to maintain the well-balanced and safe movements of the institution, without a discretionary power somewhere to prevent, as well as to punish, the abuse of liberty. They could not frame laws prospectively, which should prohibit all the aberrations to which young associated minds might be liable, or think of enduring them all till some offence occurred of sufficient magnitude to demand dismissal or expulsion, and could conceive of no better expedient than the one sanctioned by the experience of ages, that of investing the faculty, in whose judgment they confided, with a discretionary power.

Indeed when any legislation is regarded by the students, as an aggression upon the rights of free inquiry, they could not perceive how its abuse even could be punished without the enactment of an *ex post facto* law—or punishing where no law had been transgressed.—Moreover as the suspension of the Abolition Society by the trustees, and the proposed dismissal by an individual of two students, on the ground of an alleged abuse of the right of free inquiry, have been denounced as an outrageous despotism—there would seem to be left to the board and faculty, no power for the government and preservation of the institution out of study hours, but to punish the students for their abuse of their rights of free inquiry and independent action, when they themselves shall be of opinion that they are guilty. In other words proclaiming, out of study time for three or four hours daily, a perfect independence of all responsibility or control.

To this the trustees could not consent, and to any discretionary power of the faculty to regulate at all the exercise of those rights with reference to its influence on the institution, the abolitionists could not conscientiously agree, and therefore have asked and received a regular dismissal.

It is probably impossible in the agitation of such protracted difficulties, that some misunderstandings should not occur between the students and the faculty. We only regret, that they should have thought themselves required or authorized to publish scraps of letters and conversations, which unattended by all the circumstances in the case, can have the effect only of *injurious misrepresentation*.

We have certainly spoken openly and freely, of what we consider their unreasonable conduct in the particulars narrated, as we have of their talent and excellence in other respects, and while we have admitted their misjudgment, have vindicated them against unfounded rumors and misrepresentations. We may have erred, but in the retrospection we are not able to perceive in what respect we could have done otherwise or better.—But if we have erred at all, it has been by the endu-

rance of the perversion of free inquiry, and not by its inhibition, or restriction; and it is our deliberate opinion, with a thorough knowledge of the case, that no impediment has existed, to the full exercise of free inquiry, and benevolent action, which the abolitionists did not themselves create, by pressing upon public sensibility the doctrine, and countenancing and justifying the practice, of intercourse irrespective of color.

We are confident, that we have done all that we could do to shield them from the consequences of their own ill-judged conduct, and that they do but eat of the fruit of their own way, and are filled with their own devices.

In conclusion we feel it our duty to say, that, in our opinion, all our difficulties were originated and continued by the instrumentality of an influential member of the Abolition Society, with the express design of making the institution subservient to the cause of Abolition. That this became to his mind, and conscience so much the all-absorbing object, and so magnified in its relative importance, as, in his estimation, to render it not lawful, but a matter of duty, to sacrifice whatever might obstruct its attainment, even though it were the prosperity of the seminary itself. But while we feel called upon to say this, justice and affection require us to render at the same time, a willful and melancholy homage to the talents, and piety, and moral courage, and energy of the individual, while we lament that want of early guidance and subordination, which might have qualified his mind to act safely by consultation in alliance with other minds, instead of relying with a perilous confidence in its own sufficiency. We regard it as an eminent instance of the monomania, which not unfrequently is the result of the concentration of a powerful intellect and burning zeal upon any one momentous subject to the exclusion of others; and while our expectations and warm affections have been disappointed in him and others of our young men, it is not without the hope and daily prayer, that the past may suffice, and that wiser counsels and more auspicious movements may characterize their future course.

That the community may fully understand the principles on which the seminary is governed a copy of all the laws now in force is published with this report, in which the duty of a general supervision is committed to the faculty, that the interests of the institution may receive no detriment.

[Signed]

LYMAN BEECHER,

THOMAS J. BIGGS.

CALVIN E. STOWE }

Faculty.

### LETTER TO THE DEAF.

There is much useful instruction in the following letter from a deaf lady to her companions in affliction. It may not be very interesting to many of our readers but to those who are deaf, and to those who have friends laboring under this calamity (and we are all liable) it is doubly interesting and may tend in a great measure to lessen the misfortune.

MY DEAR COMPANIONS,

The deafness under which I have now for some years past suffered, has become, from being an almost intolerable grievance, so much less of one to myself and my friends, than such a deprivation usually is, that I have often of late longed to communicate with my fellow-sufferers, in the hope of benefiting, by my experience, some to whom the discipline is newer than to myself.

I have for some time done what I could in private conversation; but it never occurred to me to print what I had to say, till it was lately not only suggested to me, but urged upon me as a duty. I adopt

this method as the only means of reaching you all; and I am writing with the freedom which I should use in a private letter to each of you. It does not matter what may be thought of any thing I now say, or of my saying it in this manner, by those who do not belong to our fraternity. I write merely for those who are deeply concerned in the subject of my letter. The time may come when I shall tell the public some of our secrets, for other purposes than those which are now before me. At present I address only you; and as there is no need for us to tell our secrets to one another, there may be little here to interest any but ourselves. I am afraid I have nothing to offer to those of you who have been deaf from early childhood. Your case is very different from mine, as I have reason to know through my intimacy with a friend who became deaf at five years old. Before I was so myself, I had so prodigious a respect for this lady, (which she well deserves,) that if she could have heard the lightest whisper in which a timid girl ever spoke, I should not have dared to address her. Circumstances directed her attention towards me, and she began a correspondence, by letter, which flattered me, and gave me courage to converse with her when we met, and our acquaintance grew into an intimacy which enabled me at last to take a very bold step; to send her a sonnet, in allusion to our common infirmity; my deafness being then new, and the uppermost thing in my mind day and night. I was surprised and mortified at her not seeming to enter into what I had no doubt in the world must touch her very nearly; but I soon understood the reason. When we came to compare our experiences, we were amused to find how differently we felt, about our privation. Neither of us, I believe, much envies the other, though neither of us pretends to strike the balance of evil. She has suffered the most privation, and I the most pain.

Nothing can be more different than the two cases necessarily are. Nine-tenths of my miseries arose from false shame; and, instead of that false shame, the early deaf entertain themselves with a sort of pride of singularity, and usually contrive to make their account of this, as of other infirmities, by obtaining privileges, and indulgences, for which they care much more than for advantages which they have never known and cannot appreciate. My friend and I have principles, on which our methods of managing our infirmity are founded; but some of the minor principles, and all the methods, are as different as might be expected from the diversity of the experience which has given rise to them. Nothing can be better for her than her own management, and, of course, I think the same of my own for myself, or I should change it. Before I dismiss this lady, I must mention that I am acquainted with several deaf ladies; so that no one but herself and our two families can know whom I have been referring to.

I am afraid some of you may be rather surprised at the mention of plans, and methods, and management,—for, alas! we are but too apt to shrink from regularly taking in hand our own case. We are left to our own weakness in this respect. We can have but little help,—and we usually have none, but much consideration. I do not mean by this, to find any fault with our neighbors. I have met with too much sympathy, (as far as sympathy is possible,) with too much



care, and generosity, and tenderness, to have the least inclination to complain of any body connected with me. I only mean that this very tenderness is hurtful to us, in as far as it encourages us to evade our enemy, instead of grappling with it, to forget our infirmity, from hour to hour, if we can, and to get over the present occasion somehow, without thinking of the next. This would be considered a strange way of meeting any other kind of evil; and its consequences in our case are most deplorable. If we see that the partially deaf are often unscrupulous about truth, inquisitive, irritable, or morose, suspicious, low-spirited, or ill-mannered, it is owing to this. It is impossible for us to deny that if principles are ever needed, if methods are ever of use as supports and guides, it must be in a case where each of us must stand alone in the midst of temptations and irritations which beset us every hour, and against which no defence of habit has been set up, and no bond of companionship can strengthen us. What these temptations and irritations are, we all know—the almost impossibility of not seeming to hear when we do not,—the persuasion that people are taking advantage of us in what they say,—that they are discussing us, or laughing at us,—that they do not care for us as long as they are merry,—that the friend who takes the pains to talk to us might make us less conspicuous if he would,—the vehement desire that we might be let alone, and the sense of neglect if too long let alone; all these, absurd and wicked fancies as they are seen to be when fairly set down, have beset us all in our time; have they not? For my own part, though I am never troubled with them now, I have so vivid a remembrance of them all, that I believe a thousand years would not weaken the impression. Surely that degree of suffering which lashes us into a temporary misanthropy when our neighbors are happiest, which makes us fly to our chambers, and lock ourselves in, to hide the burning tears which spring at the mirth of those we love best, which seduces us into falsehood or thanklessness to God and man is enough to justify and require the most careful fixing of principles, and framing of methods. We might as well let our hearts and minds—our happiness—take their chance without discipline in all cases whatever, as neglect our own discipline in this.

The first thing to be done is to fix upon our principle. This is easy enough. To give the least possible pain to others is the right principle; how to apply it requires more consideration. Let me just observe, that we are more inexcusable in forsaking our principle here than in any other case, and than the generality of people. Principles are usually forsaken from—being forgotten,—from the occasion for them not being perceived. We have no such excuse while beginning to act upon our principle. We cannot forget,—we cannot fail to perceive the occasion, for five minutes together, that we spend in society. By the time that we become sufficiently at ease to be careless, habit may, if we choose, have grown up to support our principle, and we may be safe.

Our principle requires that we should boldly review our case, and calmly determine for ourselves what we will give up, and what struggle to retain. It is a miserable thing to get on without a plan from day to day, nervously watching whether our infirmity lessens or increases, or choosing to take for granted that

we shall be rid of it; or hopelessly and indolently giving up every thing but a few selfish gratifications, or weakly refusing to resign what we can no longer enjoy. We must ascertain the probability for the future, if we can find physicians humane enough to tell us the truth: and where it cannot be ascertained, we must not delay making provision for the present. The greatest difficulty here arises from the mistaken kindness of friends. The physician had rather not say, as mine said to me, "I consider yours a bad case." The parent entreats to be questioned about any thing that passes; brothers and sisters wish that music should be kept up; and, what is remarkable, every body has a vast deal of advice to give, if the subject be fairly mentioned; though every body helps, by false tenderness, to make the subject too sacred an one to be touched upon. We sufferers are the persons to put an end to all this delusion and mismanagement. Advice must go for nothing with us in a case where nobody is qualified to advise. We must cross question our physician, and hold him to it till he has told us all. We must destroy the sacredness of the subject, by speaking of it ourselves; not perpetually and sentimentally, but, when occasion arises, boldly, cheerfully, and as a plain matter of fact. When every body about us gets to treat it as a matter of fact, our daily difficulties are almost gone; and when we have to do with strangers, the simple, cheerful declaration, "I am very deaf," removes almost all trouble. Whether there was ever as much reluctance to acknowledge defective sight as there now is defective hearing,—whether the mention of spectacles was ever as hateful as that of a trumpet is now, I do not know; but I was full as much grieved as amused lately at what was said to me in a shop where I went to try a new kind of trumpet: "I assure you, Ma'am," said the shopkeeper, "I dread to see a deaf person come into my shop. They all expect me to find them some little thing that they may put into their ears, that will make them hear every thing, without any body finding out what is the matter with them."

Well, what must be given up, and what may be struggled for?

The first thing which we are disposed to give up is the very last which we ought to relinquish—society. How many good reasons we are apt to see, are we not?—why we should not dine out; why it is absurd to go into an evening party; why we ought to be allowed to remain quiet up-stairs when visitors are below! This will not do. Social communication must be kept up through all its pains, for the sake of our friends as well as for our own. It can never be for the interest of our friends that we should grow selfish, or absorbed in what does not concern our day and generation, or nervous, dependant, and helpless in common affairs. The less able we become to pick up tidings of man and circumstance, the more diligently we must go in search of the information. The more our sympathies are in danger of contraction the more must we put ourselves in the way of being interested by what is happening all about us. Society is the very last thing to be given up; but it must be sought (and I say it with deep sympathy for those of you to whom the effort is new) under a bondage of self-denial which annihilates for a time almost all the pleasure. Whatever may be our fate,—whether we may be set down at the end of a half circle, where nobody comes to address us, or whether we may be pla-

red beside a lady who cannot speak above her breath or a gentleman who shouts till every body turns to see what is the matter; whether one well-meaning friend says across the room, in our behalf, "do tell that joke over again to —," and all look to see how we laugh when they have done; or another kind person says, "how I wish you could hear that song,"—or "that harp in the next room," or "those sweet nightingales," if we happen to be out of doors,—whether any or all of these doings and sayings befall us, we must bravely go on taking our place in society.

Taking our place, I say. What is our place? It is difficult to decide. Certainly, not that of chief talker any more than that of chief listener. We must make up our minds for a time to hold the place that we may chance to be put into,—to depend on the tact and kindness of those near us. This is not very pleasant; but if we cannot submit to it for a while, we cannot boast much of our humility, nor of our patience. We must submit to be usually insignificant, and sometimes ridiculous. Do not be dismayed, dear companions. This necessity will not last long, and it is well worth while undergoing it. Those who have strength of mind to seek society under this humiliation, and to keep their tempers through it, cannot long remain insignificant there. They must rise to their proper place, if they do but abstain from pressing beyond it. It is astonishing how every thing brightens sooner or later. The nightingales and the harp will be still out of the question, but they will be given up almost without pain, because it is a settled matter to every body present that they are out of the question. Friends will have discovered that jokes are not the things to be repeated; and that which is repeated will be taken as coming in due course, and will at length consist of all that has been really worth hearing of what has been said. Other people may laugh without occasioning a nervous distortion in your countenance; and it is quite certain that if your temper have stood your trial, you will never pass an evening without meeting with some attention which will touch, some frank kindness which will elevate your feelings, and send you home wiser and happier than you came forth.

This can only be, however if you have stood your trial well, if you bring an open temper and an open countenance. It is a matter of wonder that we are addressed so much as we are; and if, in addition to the difficulty of making us hear, we offer that disagreeableness of (not a constrained, that will be pitied but) a frowning countenance, we may betake ourselves to the books of prints on the table, but may as well give up all hope of conversation. As a general rule, nothing can be worse than for people to think at all about their countenances; but in our case it is worth while, for a time, and to a certain extent. I was kindly told, a few years ago, that many people wished to converse with me, but that I looked as if I had rather not be spoken to. Well I might; for I then discovered that in trying to check one bad habit, I had fallen into another. I had a trick of sighing to cover which I used to twist my fingers almost out of joint (and so do you, I dare say,) and the pain of this process very naturally made me frown. My friend's hint put me on my guard. Instead of twisting my fingers, I recalled my vow of patience, and this made me smile; and the world has been a differ-

ent place to me since. Some such little rule as turning every sigh into a smile will help you over a multitude of difficulties, and save you, at length, the trouble of thinking about either smiling or sighing.

It has always been my rule never to ask what is going forward; and the consequence has well compensated, all I had to go through from the reproaches of kind friends, who were very anxious that I should trouble them in that way. Our principle plainly forbids the practice: and nothing can therefore justify it. There is at first no temptation, for we had then rather miss the sayings of the wise men of Greece, than obtain them by such means; but the practice once begun, there is no telling where it will stop. Have we not seen—it sickens me to think of it—restless, inquisitive, deaf people, who will have every insignificant thing repeated to them, to their own incessant disappointment, and the suffering of every body about them, whom they make, by their appeals, almost as ridiculous as themselves. I never could tolerate the idea of any approach to the condition of one of these. I felt, besides, that it was impossible for me to judge of what might fairly be asked for, and what had better be let pass. I therefore obstinately adhered to my rule; and I believe that no one whom I have met in any society (and I have seen a great deal) has been enabled to carry away more that is valuable, or to enjoy it more thoroughly than myself. I was sure that I might trust to the kindness of my neighbors, if I was but careful not to vex and weary it; and my confidence has been fully justified. The duty extends to not looking as if you wanted to be amused. Your friends can have little satisfaction in your presence, if they believe that when you are not conversing you are no longer amused. "I wonder every day," said a young friend to me, when I was, staying in a large well-filled country house, "what you do with yourself during our long dinners, when we none of us talk with you, because we have talked so much more comfortably on the lawn all the morning. I cannot think how you help going to sleep."—"I watch how you help the soup," was my inconsiderate reply—I was not aware how inconsiderate, till I saw how she blushed every day after, on taking up the ladle. I mentioned the soup only as a specimen of my occupations during dinner. There were also the sunset lights and shadows on the lawn to be watched, and the never ceasing-play of human countenances,—our grand resource when we have once gained ease enough to enjoy them at leisure. There were graceful and light-headed girls, and there was an originality of action in the whole family, which amused me from morning till night. The very apparatus of the table, and the various dexterities of the servants, are matters worth observing when we have nothing else to do. I never yet found a dinner too long, whether or not my next neighbor might be disposed for a tete-a-tete—never, I mean, since the time when every social occupation was to me full of weariness and constraint.

[To be continued.]

All arguments against the word of God are fallacies; all the conceits against the word are delusions; all derisions against the word is folly; and all opposition against the word is madness.

The longest life is a lingering death.

## THE PLEASURE BOAT.

To illustrate the fearfully rapid and fatal progress of him who tastes ardent spirits, from the verge to the bottom of the gulf of intemperance, I will relate what took place some twenty years ago, near the western coast of Norway. So far as my knowledge extends, it has not before appeared in print. We have all heard of that tremendous whirlpool usually called "the Maelstrom," and by sailors, "the Navel of the Sea." It is but a few leagues from the western shore of the kingdom already mentioned. The water near it is kept in the most fearful commotion. In it ships of the heaviest burden are, in an instant shivered to atoms. The whale itself is sometimes overcome by the power of its suction, and dashed to pieces in its vortex. Its suction effects the water to a considerable distance round. And those who are so unfortunate as to come within the circle of its influence, can seldom make an effort so powerful as to escape. They are generally drawn into its funnel and perish.

On the shore, nearly opposite to this whirlpool, one fine afternoon, in the month of July, a party of ladies and gentlemen agreed to take an excursion, that evening, in a pleasure boat. They were not much accustomed to "the dangers of the sea." The young men could not ply the oars as many others. But they supposed there could be no danger. All nature seemed to smile. The sunbeam briskly played on the bosom of the ocean. Calmness had thrown its hoily wand on the billow and it slept. The water presenting a smooth unruffled surface, seemed a sea of glass. The most timorous would scarcely have suspected that danger, in its most terrific form, was lurking just beneath the surface.

The evening came. The young people assembled on the beach. The mellow moon-beam would tremble for a moment and then sleep on the calm, and unagitated breast of the ocean. The pleasure boat was unmoored. The party gaily entered. The boat was removed from the shore. It was soon under way. It was rapidly propelled by those at the oars. But they soon discovered that it would skim gently over the bosom of the deep, when the motion produced by the oars had ceased. They allowed the boat to glide gently along.—They felt no danger. All was thoughtless hilarity. The motion of the vessel in which they sailed, became gradually, but to them insensibly, more rapid. They were moved by the influence of the whirlpool. Their motion was rotary. They soon came round almost to the same spot from which they had sailed. At this critical moment, the only one in which it was possible for them to be saved, a number of persons on shore, who know their danger, discovered them and instantly gave the alarm. They entreated those in the boat to make one desperate effort and drive it ashore if possible. When they talked of danger, the party of pleasure laughed at their fears, and passed along without making one attempt to deliver themselves from impending ruin. The boat moved on, the rapidity of its motion continually increasing, and the circle around which it was drawn by the rotary movement of the water, becoming smaller. It soon appeared a second time to those on land. Again they manifested their anxiety for the safety of those whose danger they saw, but who, if delivered, must be delivered by their own exertions; for those

on shore, even if they launched another boat, and rushed into the very jaws of peril, could not save them, while they were determined to remain inactive and be carried by the accelerated velocity of the water round this mouth of the sea, ready to swallow at once both them and their boat. They still moved along in merriment. Peals of laughter were often heard. Sneers were the only thanks given to those who would, with delight, have saved them. For a time they continued to move round in all their thoughtlessness. Presently, however, they began to hear the tremendous roar of the vortex below. It sounded like the hoarse unsteady bellowings of the all-devouring earthquake, or like the distant sea in a storm. By this time the boat ever and anon would quiver like an aspen leaf, and then shoot like lightning through the now covered sea. Solemnity now began to banish mirth from the countenances of those in the pleasure boat. They half suspected that danger was near. Soon they felt it. When they came again in sight of land, their cries of distress would have pierced a heart of stone. "O! help for mercy's sake," was now the exclamation of despair. A thick black cloud, as if to add horror to this scene of distress, at this moment, shrouded the heavens in darkness. The oars were plied with every nerve. They snapped, and their fragments were hurried into the yawning abyss. The boat now trembling, now tossed, now whirled suddenly round, now lashed by the spray, and presently thrown with violence into the jaws of death opened wide to receive it and the immortals whom it carried.

Thus perished the pleasure boat and all who sailed in it. And thus perish thousands in the vortex of dissipation, who at first smoothly sailed around its outmost verge, who were scarcely, as they supposed within the sphere of its influence, and who would laugh at those who could be so faithful as to warn them of their danger. We ask the young, and especially young men, to lay up in the store-house of their memory, the account of the pleasure boat and its destruction. Let them remember and improve it when sinful pleasure beckons them to its soul-killing bower, and especially when any one offers them the cup which contains a single drop of that fiery death, spirituous liquors. It may, perhaps, save some, may it save many, may it save all who read it, from a drunkard's untimely death, from filling a drunkard's grave.—*Cold Water Man* pages 70—74.

## MONTHLY CONCERT AT PARK STREET CHURCH.

The monthly concert last Monday evening (says the N. E. Spectator), instead of being in four different places as usual in Boston, was held unitedly at Park street, being the first in the year. The house was tolerably well filled. To some extent, Monday was a day of fasting and prayer, and meetings were held in the afternoon. In the evening after the usual devotional exercises, Dr. Wisner made some statements, the substance of which follows.

## GOOD NEWS FROM THE SOCIETY ISLANDS.

It will be recollected that something like a year ago we had letters stating that ardent spirit had been introduced into these Islands by American vessels, and it appeared that the good effects of gospel mission



were nearly annihilated. A letter of complaint was sent from Great Britain to this country; but, on reflection, the English were persuaded they had not done what they might and ought to have done, to promote temperance at these islands. This they then determined to set about; and the result has been most happy. A letter from Tahiti has lately been received by the treasurer of the American Board, in which it is stated that temperance societies have been formed at the islands; and the consequence has been, *the government has prohibited the importation of ardent spirit.*

#### SURVEY OF THE PAST YEAR.

Dr. W. then stated that the past year had been one of *peculiar trials*; particularly as it regards the deaths of missionaries. Seven missionaries of the Board, five among the Indians of our own country, and two in foreign lands had ended their labors.

The Western Foreign Missionary Society which has three stations among the heathen, has been still more unfortunate. Of four missionaries sent to Western Africa, three have died; and two out of four sent to northern India.

The past year, the Dr. continued, has been a year of advancement in the cause of missions. Three new missions have been commenced by the Board; viz. Persia, Western Africa, and Southeastern Africa; and ten new stations have been occupied. Among the latter, are one in Greece, two in Asia Minor, at Broosa and Trebizond, and one in India.

The increased interest in missions has been manifested, also, in our colleges and Theological Seminaries, and in our churches; which has been manifested by increased and more systematic contributions, and by the numbers who have gone on missions. During the year ending in Oct. last, forty-seven new missionaries had engaged in this cause of their master; and since that time, twenty-six have been added to their number.

#### COLLECTIONS AT MONTHLY CONCERTS IN THE CITY.

In addition to the large amounts subscribed by the churches in the city January last, the following collections have been made at the several churches, where the concert has been held. The sums specified are the amounts paid over, after deducting the expenses of lighting the churches, &c.

At Park-street Church,	\$572 44
At Bowdoin-street Church,	861 01
At Salem-street Church,	232 59
At Pine-street Church,	54 76

Total \$1720 83

Owing to the destitution of a pastor, the concert has been held at Pine-street only on three occasions.

The Dr. concluded by remarking on the expediency of giving regularly a specified sum every month; and if detained from the concert, the sum to be regarded as the Lord's, and given on the first opportunity.

On the two coming Sabbaths, it is expected that the yearly subscriptions will be again taken in the churches.

#### TRIALS AND DEATH OF MRS. THOMPSON.

Mr. Anderson then read a somewhat detailed ac-

count of the trials and death of that heroine Mrs. Thompson at Jerusalem.

Her husband left Jerusalem on the 20th of May, for the purpose of bringing on their furniture which had been left. While absent, the natives about Jerusalem rebelled against the government; so that Mr. Thompson could not return or hear any thing of his wife and her infant child, for fifty days. On the 11th of July he returned, and not until the day before, did he hear of their preservation. Mrs. T. died eleven days thereafter.

The sufferings of Mrs. T. during this time, almost beggar description. She soon saw the cannon drawn out by the soldiers and mounted on the walls, and the work of destruction commence. Then followed repeated earthquakes, which made the huge walls of stone tremble like a leaf. At such times, she was obliged to flee for her life to the garden. Here she was obliged to spend several nights, while she heard the balls flying in the air above her. The heat was at this time intense, in the shade at 90, and in the sun 114 degrees. While thus situated, one night, a great commotion was heard among the soldiers; and on listening, it was found that they were fast fleeing to the castle. Then the thought rushed on their minds, that the city was betrayed, that the lawless rebels were in the midst of them, which the light of day proved to be true. Then plunder, devastation and slaughter prevailed in the city. A constant firing was kept up from the castle on the rebels in the city. One part of their house was burst open and plundered. The library of Mr. Nicolayson the English missionary, and Mr. Thompson's clothing were stolen. And to crown all, their house was made a fort;—port holes were made through its wall by the rebels, to fire on the soldiers in the castle; and the cannon and small arms were directed against the house from the fort.

We will go no farther with these heart-rending details. Suffice it to say, the Passa came with a Turkish force, and delivered the city.

When Mr. Thompson returned, he found his wife was sick of Ophthalmia, which had for six days been diffusing itself through her system, and produced such an inflammation that all remedies were too late. After severe suffering, she at last rested in the embraces of her Saviour without a struggle or a groan.

Beware of little expenses; a small leak will sink a great ship.

#### Obituary.

"Man giveth up the ghost, and where is he?"

#### DIED.

In this city, on the 12th inst. Mrs. Sarah Dorman, aged 44 years; same day, Mr. Simeon Jones, aged 52 years.

In Hartford, the 3d inst., Mrs. Lucretia Spencer, wife of Isaac Spencer, Esq., aged 77 years.

In this city, Thomas Hamlin Goodrich, aged 3 years 7 months, adopted son of Mr. B. L. Hamlin.

In this city, on the 13th inst. Mr. Edward Hanson, aged 32, late from England.

Same day, Nicholas Cisco, a colored man, aged 39 years.

## Poetry.

## THE MOTHER AND HER DYING BOY.

From a volume just published in England, entitled,  
'Poems chiefly religious, by the Rev. H. F. Lyte.'

BOY.

My mother, my mother, O let me depart!  
Your tears and your pleadings are swords to my heart.  
I hear gentle voices, that chide my delay;  
I see lovely visions that woo me away.  
My prison is broken, my trials are o'er!  
O mother, my mother detain me no more!

MOTHER.

And will you then leave us, my brightest, my best?  
And will you run nestling no more to my breast?  
The summer is coming to sky and to bower;  
The tree that you planted will soon be in flower;  
You loved the soft season of song and of bloom:  
O, shall it return, and find you in the tomb?

BOY.

Yes, mother, I loved in the sunshine to play,  
And talk with the birds and the blossoms all day;  
But sweeter the songs of the spirits on high,  
And brighter the glories round God in the sky:  
I see them! I hear them! they pull at my heart!  
My mother, my mother, O let me depart!

MOTHER.

O do not desert us! Our hearts will be drear,  
Our home will be lonely, when you are not here.  
Your brother will sigh 'mid his playthings, and say  
I wonder dear William so long can delay.  
That foot like the wild wind, that glance like a star,  
O what will this world be, when they are afar!

BOY.

This world, dearest mother! O live not for this;  
No, press on with me to the fulness of bliss!  
And, trust me, whatever bright fields I may roam,  
My heart will not wander from you and from home.  
Believe me still near you on pinions of love;  
Expect me to hail you when soaring above.

MOTHER.

Well, go, my beloved! The conflict is o'er:  
My pleas are all selfish; I urge them no more.  
Why chain your bright spirit down here to the clod,  
So thirsting for freedom, so ripe for its God?  
Farewell, then! farewell, till we meet at the Throne,  
Where love fears no partings, and tears are unknown!

BOY.

O glory! O glory! what music! what light!  
What wonders break in on my heart, on my sight!  
I come, blessed spirits! I hear you from high;  
O frail, faithless nature, can this be to die?  
So near! what, so near to my Saviour and King?  
O help me, ye angels, His glories to sing!

*Distressing Intelligence.*—By the arrival at Baltimore of the ship Covington, Capt. Holbrook, from Manilla, advices are received from Batavia to the 24th September, which state that Messrs. LYMAN and MUNSON, the American Missionaries, who embarked in March last from Batavia for Sumatra, had been murdered and eaten by the natives of the Batta country, in the interior of Sumatra, on the 28th July. Their bereaved widows were still at Batavia waiting anxiously for an opportunity to return to their native land. Mr. Lyman was the son of the late Theodore Lyman, Northampton. Mr. Munson, we believe is a native of this State.

Advices from Canton are also received of the death of Dr. Morrison, at Macao.—*Daily Herald.*

The following contributions have been made to the Treasury of the New Haven Female Greek Association, since our last report:—

1834.			
Feb. 26,	From Mrs. Chloe Bushnell of Madison	\$4.28	
April 4,	" a few pupils at Napoli, N. Y. pr. T. Everet	1.00	
25,	" The Sabbath School Missionary Assoc. of the United Soc. in this city, for the spread of the Gospel in Asia Minor, by John Andrews	60.00	
May 7,	" Mrs. Lydia Bowen, of Woodstock	3.00	
30,	" Mrs. Lucretia Treat, by Mr. Hurd	1.00	
June 5,	" a Friend	3.00	
July 9,	" Mrs. Whitney collected of sundries	25.00	
Aug. 20,	" The Sabbath School in Westfield, Mass. by F. Jarman	5.00	
Sept. 12,	" The children of Union S. School in Elizabeth Town, N. J. by Tho. O. Crane	3.00	
Dec. 2,	" the Monthly Concert in this city, last evening	35.06	
1835.			
Jan. 21,	" Juvenile Soc. in Pittsfield, Mass.	90.00	
	Ladies Greek do. in do. for the support of the Pittsfield School at Smyrna, by Rev. D. D. Field	10.00	
"	" F. T. Jarman, collected of sundries	78.50	
"	" Mrs. Rebecca Taylor, do. do.	113.25	
"	" Mrs. Whitney, do. do.	50.00	
"	" Prof. Kingsley and Lady	10.00	
"	" Prof. Goodrich	10.00	
"	" Wm. J. Forbes, Esq.	10.00	
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